

of him, and the love of man for His sake, the principle of charity. Charity became her bond of unity. Therein lay her grandest achievements. 'For the first time in the history of mankind,' says Lecky, 'it has inspired many thousands of men and women, at the sacrifice of all worldly interests, and often under circumstances of extreme discomfort or danger, to devote their entire lives to the single object of assuaging the sufferings of humanity.' As time rolled on, says the same author, 'charity assumed many forms, and every manastery became a centre from which it radiated.'

It is a long and glorious record. What, for instance, could surpass the splendid devotion of the Brothers and Sisters of the Third Order of St. Francis, the Congregations of Hospitaliers, the Olivetans, and so many others when, in the fourteenth century, the Black Death swept over Europe, and when (as Petrarch wrote) 'the earth seemed depopulated, houses without inhabitants, towns without citizens, fields lying waste and strewn with dead bodies'? Or take the great pestilence which broke out in Milan in 1576, and which is described with such graphic force in Manzoni's 'Betrothed.' One hundred and thirty-four priests fell victims to their devoted care of the sick and dying. The world has known no grander heroism than that which was displayed by devoted priests, brothers, and nuns when Asiatic cholera made a girdle round the earth in the early thirties of the century that has passed. In Dublin and Cork, when the non-Catholic clergy, with one honorable exception, abandoned their posts, the priests and Sisters were everywhere risking their lives and dying in the service of the stricken poor. In the Canary Islands the bishop and the priests were nurses, gravediggers, and undertakers. The Bey of Tunis conferred decorations on the Catholic monks and missionaries for their splendid courage and devotion in the day of need. In Ceylon, the names of Fathers Bettacchini and Vissarini are blessed by the poor to the present day. In 1850, in Western Tonquin, twelve priests, six clerics, twelve catechists, and thirty-seven nuns sacrificed their lives in attending to the victims of cholera. Nothing could surpass the devotion of those consecrated to God when smallpox and yellow fever settled down on Brazil in 1889 and the death rate rose in some places as high as seventy per cent. Four years ago, when Health Commissioner Keogh, of Salt Lake City, had almost despaired of securing competent immune nurses, either for hire or humanity, for smallpox patients, the whole community of the Sisters of the Holy Cross volunteered in a body, and the selected ones went, radiant with happiness, to their posts of duty and nursed the stricken ones back to health. A few years ago in Venezuela, Father Beguetti and seven Salesian Sisters immured themselves for seven hot and weary months within the walls of the Lazaretto, ministering to the sick and dying during the smallpox epidemic at Valencia. The late Cardinal Vaughan in attendance on the smallpox patients in Panama, Father Desmond four years ago at Alford (Iowa, U.S.A.), Father Mahony in Launceston, last year, are but individual instances in the beautiful story of Catholic charity that has run down through the course of the centuries and enriched the Church with a thousand Orders and associations to alleviate every form of human suffering and woe

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Notes

A Complaint

A settler at Tawataia, in the Eketahuna district, pitchforks the Government with the following complaint—'My cow was suffering from tuberculosis. I wrote to the Department of Agriculture, and a veterinary surgeon was sent up to inspect her, free of charge. I myself am suffering from consumption, and if I want medical attendance it will probably cost me £10. Does this not go to prove that in this democratic country the life of a cow is considered of greater value than that of a human being?'

The Smallpox Scare

Great numbers of French infidels are like the Anglo-maniacs in Bronson Howard's charming comedy, 'The Henrietta.' 'Each fellow wants every other fellow to believe that he is a devil of a fellow—but he isn't.' He poses as a 'jolly dog.' But in the stress of a colic on land or a storm at sea the braggart commonly remembers his sins and flings himself with desperate energy at his prayers, beseeching mercy from the Providence that he had long affected to ignore. In an analogous fashion, great numbers of Christchurch parents and other adults long affected to despise or decry vaccination as a preventive of smallpox. Now that the plague is at their door their hostility or indifference to Jenner's great discovery has suddenly oozed out, like Bob Acres' courage, at their finger tips, and they are besieging the medical profession for the lymph which a kind Providence has endowed with preventive powers against one of the most contagious and deadly of all febrile diseases.

A Question of Boycotting

A cable message in Wednesday's daily papers runs as follows: 'Dr. Walsh, Archbishop of Dublin, in a pastoral letter, denounced the new Catholic Association, who recommended the boycotting of Protestants.' We were not aware that boycotting of any class or in any shape formed part of the policy of the Catholic Association. The association consists, we understand, of a number of laymen whose object was to protest against the open, flagrant, and systematic boycott to which Catholics, solely on account of their religious belief, have been subjected in the matter of appointments in the gift of the Government, of the great railway corporations, and of a large number of leading commercial firms in the country. To this undisguised and scandalous boycott, and to the wholesale Orange boycott of Catholics in Ulster, we have made frequent and recent reference in our news and editorial columns. Two wrongs do not make a right. If any ill-advised association of our faith in Ireland should endeavor, in this matter, to imitate the bad example set, and openly defended during the past two months, by members of the favored creed, they will find not alone Archbishop Walsh, but the whole voice and sentiment of the Catholic hierarchy, priesthood, and laity of Ireland in open war against them. The facts and figures published by us so recently as our last two issues point to the sudden death or early demise of any combination of misguided Catholics who, no matter under what provocation, would attempt to reverse the long-established and tolerant traditions of their co-religionists in the Old Land and endeavor to organise a campaign of exclusive dealing against their Protestant neighbors. Irish Catholics have thus far left a monopoly of this evil form of sectarian exclusiveness to their non-Catholic fellow-countrymen. At this period of the twentieth century they are not likely, despite the evil example around them, to use against members of other creeds a weapon of the penal days.

A Professor Dissected

Professor Tyrrell, of Trinity College, Dublin, has re-